

# The Living Church

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April 4, 1965

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*Satan leaves  
destruction  
in his wake....*

*The Christian  
learns  
intercession....*

[page 14]

Manila cathedral  
in 1945.



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by Thomas Van Braam Barrett

Here am I," said the archangel Jubal Beadle as he zeroed in to the bar at the Top of the Luke.

"How did you get your face dirty?" asked Tubal Bogle-Bray rather testily.

"It isn't dirty. It's ashes for Ash Wednesday. Everybody's doing it. It's an outward visible sign for an inward spiritual penitence."

Tubal looked shaken. "You don't mean you're wearing earthly ashes," he said peering closely into Beadle's angelface.

"No," smiled Jubal reassuringly. "I know my place. This is but a shadow of the substance. A cloud wisp. I'm being empathetic." He looked soulful. "I thought it would be beneficial to my spiritual condition."

"Rather medieval," grunted Tubal. "Now that they've shredded up the Trinity and are praying to the Ground of their

everything under this cloth for the first three Sundays in Lent, except for the second Tuesday of the Octave of Ground Hog Day. . . ." He faltered as he tried to remember.

"Perhaps," suggested Tubal with a tinge of kindness, "You should make an appointment with St. Frood upon our return to the Beyond."

"Freud," corrected Beadle gently. "Actually the system is rather interesting once you catch on. Everything is draped in this burlap material for three Sundays in Lent: the pulpit, the altar, the reredos, the acolytes. On the fourth Sunday they switch to a deep Yale blue, and then the involvement gets deeper. Ox-blood red and that sort of thing."

"Why do they get so involved in such matters when their earth is in such a shambles?" stormed Bogle, fingering his Invention Horn and rustling his regalia.

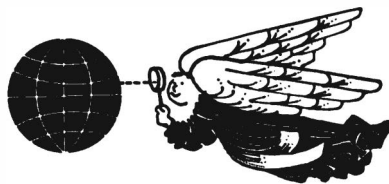
"It's all a part of the Liturgical Motion, I think," explained Beadle. "They are recovering ancient meaningful traditions. Moving the altars from the east walls to the center of the people, starting church houses, and house churches, carrying the oblations from the narthex to the sanctuary, rediscovering the pax handshake, shifting fonts, prayer-desks, making more use of the laity and having a general house-cleaning. This regalia is according to the ancient rite at Swampscott."

"Gimmicks!" snorted Bogle-Bray. "Are they bringing in the Kingdom?"

"Not quite yet," admitted Beadle. He wished Bogle wouldn't always see everything so absolutely. "They do seem to be trying to prepare for its coming. I admit some of them seem to be playing church, and their regalia becomes a bit pompous; or perhaps I should say they become a bit pompous in their regalia." He sighed. "If only they wouldn't take these things quite so seriously."

"They take themselves too seriously," boomed Tubal. "Why do they always over-estimate their own importance?"

"It seems to be a mark of creatureliness," Beadle suggested. "It's plagued them for some time." He gazed out into the twilight magic of the vast twinkling city. "The peacock seems conscious of



Being, I'm surprised they bother with a show of penitence." He looked at Beagle carefully, beginning at the ground of his being and proceeding to the top.

"What in the name of Lesser Principalities are you wearing?"

"It's my Lenten regalia," Beadle told him, turning a full circle on his angeltoes. "Unbleached cloud cloth; similar, I understand, to the parchment colored monk's cloth they're using in the Church."

"Everywhere?" asked Tubal.

"Some dioceses haven't caught on yet. Some are still using the old purple."

"Monk's cloth?" wondered Tubal. "I thought monks wore black, or brown; or white and gray."

"Monk's cloth is a material," explained Jubal. "Not necessarily worn by monks. Sometimes it's used for curtains."

"Why must you look like a curtain?" queried Tubal coldly.

"Not a curtain. It's my regalia. In the diocese of Northeast Indianapolis they put

Continued on page 11

# LETTERS

Most letters are abridged by the editors.

## For a Full Lent

I am deeply grateful for your fine editorial, "Dying Life," and your publication of Fr. Webbe's excellent article on self-denial in the March 7th issue of THE LIVING CHURCH.

I believe we live in an age when, more than ever, we need the discipline of a full Lenten observance. In my mind the thoughts you have published provide the best possible answer to those who would make the season of Lent more convenient for Modern Man.

ROBERT C. ENDER

Communicant, St. George's Church  
Schenectady, N. Y.

I hesitate to take my typewriter in hand especially for a public encounter with a bishop and a dean in the matter of keeping Lent.

Please, cannot we leave it alone, but perhaps attach to it a truly modern witness of penitence and instruction on the life of the Church in the world? I am so sick of having every Sunday of the year engrossed in one thing after another with little or no relevance to sense or season that I am certain Lent should be the catch-all. With Easter a triumphant feast in celebration of victory over death—the death of inertia and indifference: 1st S. Lent—Theological Education Sunday, with the wilderness bit as the theme of Christian theology.

2d S. Lent—Race Sunday, with the acceptance of the woman of Canaan the theme of integration.

3d S. Lent—Social Service or Community Relations Sunday, with the knowledge that some "sons" heal, too.

4th S. Lent—World Relief—what better than the feeding of the 5000?

5th S. Lent—Christian Education, "If I say the truth why do you not believe me?"

6th S. Lent—Palm Sunday, involving all of those other concerns which do not fit into the first five Sundays.

Easter might be the proper time to have the Every Member Canvass.

I am really not trying to be facetious. It would seem to me that we are living in a time when we are being tested every bit as much as those from whom the Lenten calendar evolved. We do, however, need to modernize our concerns. With this I am utterly in agreement with bishop and dean.

(Rev.) A. A. VALL-SPINOSA, DD.

Rector, St. Thomas' Church

Medina, Wash.

I was more than a bit upset when I read an article in one of our regional newspapers, which quoted the Rt. Rev. Horace W. B. Donegan as saying that the 40-day Lenten season should be shortened perhaps to Holy Week alone. He has used as reasons for this the fact that (1) "the lengthy and frequent church services of the season have become unrealistic for men and women catching commuter trains," and (2) "so that people could take on something they really had a chance of seeing through."

Lenten services need not be lengthy, just pertinent. A 30-minute service (sermon included) which speaks directly to the meaning

of Lent and to our duty as Christians during this period would make a far greater impression upon the commuter than a lengthy service which may or may not do the same. This is up to the clergy involved. However, the commuter has a responsibility here, too; it might do him (or her) a lot of good to think more seriously about doing away with cocktails and supper on each Wednesday during Lent until he (or she) has attended the service at the home parish, preferably with the entire family.

As far as the voluntary disciplines are concerned, a one-week stretch of abstinence will not do anyone a bit of good; the best of habits are too easily dropped, and the grossest of habits too easily renewed after but one week (or less), whereas a 40-day period of discipline in the name of Christ can have very beneficial results. It would seem to me that the ordained and consecrated leadership of the Episcopal Church would do Christianity a far greater service by finding more reasons why the Lenten disciplines should be continued *beyond* the 40-day period, rather than finding excuses for shortening said period.

We may call ourselves Christians, but we are also mortals; it is far easier for us to live a life contrary to the teachings of Christ than it is to live a life based upon those teachings. Why make things just that much easier for the Devil by suggesting that we ought to make things as easy as possible for the weakest? That seems to me to be the very denial of everything that our Lord, through His life and teachings, tried to pass on to us. The Church is having a hard enough time trying to make effective witness in the name of Christ without being hampered by this sort of irresponsible assistance on the part of even one of Her leaders. The next thing you know, someone will suggest that we give up Lent altogether.

(Rev.) ANDREW R. KRUMBHAAR

Rector, Grace Church

Cuero, Texas

## Be Specific

With no desire to deal in trivia I plead for naming services as provided by the Book of Common Prayer and discontinuing the vague expression, "services were held." Naming 'the service' gives information and teaches the content of the Book of Common Prayer.

(Rev.) BAYARD H. GOODWIN

Rector, St. Mary's Church

Amityville, N. Y.

## Hate at the Root

The New York *World-Telegram* of March 11th carries a headline: "Cleric Sums up Selma: 'I Hate the South.'" The quoted words are attributed to the Rev. Michael Allen, rector of St. Mark's in the Bouwerie, New York.

I suggest that this quotation indicates the root of our troubles over the various matters commonly described as the "civil rights issue." If clergymen and others go into the south with hatred in their hearts, is it surprising that they encounter there the same ugly emotion? Is not the underlying difficulty that there is too much hatred, and too little love, among the partisans on this issue?

After all, the south is a big area and there are all sorts and types of southerners, many



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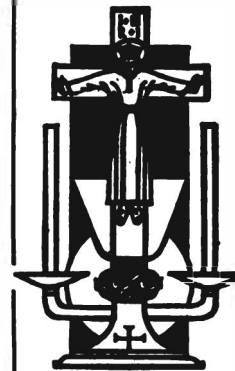
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of them as much concerned, and at least as well informed, about race relations as any northerner. I cannot conceive of any less promising, or certainly more unchristian, approach to this problem than one based on wholesale and indiscriminating hatred of any large segment of our people. Moreover, I cannot help but wonder about the righteousness of our Church's continuing to finance, or to contribute to financing, such expeditions into the south as the one in which the Rev. Mr. Allen recently engaged and in the course of which he made the quoted statement.

Before releasing this letter I sent a copy of it to the Rev. Mr. Allen, requesting that he advise me whether or not he was correctly quoted. His reply is a form letter with a facsimile signature, addressed to "Dear Friend" and accompanied by a copy of one of his sermons. In neither the form letter nor the sermon does he deny that he was correctly quoted by the New York *World-Telegram*.  
STUART MCCARTHY  
Bronxville, N. Y.

## Historically Conditioned God?

Your reviewer for Mrs. Benagh's *Meditations on the Book of Job*, and Mr. Gelin's *The Psalms Are Our Prayers* [L.C., February 28th] raises a fundamental issue of faith which should not be passed over lightly. He recognizes two widely divergent principles of biblical interpretation and peremptorily concludes "only in one of these books is a legitimate method employed."

I presume Mr. Corney means "valid" and not "legitimate," since there would seem to be no question of lawfulness involved. Be that as it may, the method of principle of interpretation of Scripture is the control of doctrine.

What Mr. Corney objects to in Mrs. Benagh's method is that she "ignores the historical conditioning of God's revelation and treats all of Holy Scripture as on one plane, so that any portion of Scripture can be interpreted in the light of any other."

Allowing for Mr. Corney's apparent imprecision of expression, it must be admitted that:

(1) Mrs. Benagh's stated treatment of Scripture is the one demanded by tradition and reason for all who recognize it as "God's Word written."

(2) Mr. Corney affirms the Darwinian standard of interpretation, adopted by Modernists and Liberals, that the inflexible standard of truth is "historical conditioning": this means that if one can put forward a contention that Satan is not a reality, but only a particular formulation of a historically conditioned response, then the word "Satan" can be said to mean just about anything one wants it to mean.

If Scripture is "God's Word written," what "planes," pray tell, do we distinguish in God?

Or perhaps God, too, is "historically conditioned?"

THE LIVING CHURCH is trying hard to maintain a pose of "tolerance" for all points of view. Is it prepared to "tolerate" the traditional view? Or could it be there is no such thing as "toleration" of two mutually repugnant views, and that the pose of aloof indifference or neutrality is a hoax?

If the traditional interpretation is not "legitimate," then perhaps it is in fact contrary to the laws of the Episcopal Church

and not to be tolerated at all, and the Church is officially anti-biblical, and Pavlovian?

(Rev.) T. ROBERT INGRAM,  
Rector, St. Thomas' Church  
Houston, Texas

Editor's comment: And then there are others who call us "hidebound reactionaries."

## "Regrettable Tone"

A friend has shown me your editorial criticizing the Jewish War Veterans for their recent advertisement in which they talked of "the weaknesses and defects latent in the German character." You are quite right to assume that the JWV spoke only for a minority of American Jews. They have been severely criticized for the regrettable tone of the advertisement. One eminent Jewish leader used the term "indecent phraseology" to describe the advertisement's disparagement of the many forces for good in Germany.

May I suggest, however, that your editorial might have been more persuasive if you had also given consideration to those current developments in Germany which provoked the JWV to their excesses, considerations which you expressly avoid. It does not seem to me inappropriate to have a critical opinion of Germany's clumsy courting of Nasser or of its unexpected decision to apply to Nazi mass murderers the 20-year Statute of Limitations applicable to ordinary crimes. I would hope that you would want to ally yourself with the many Germans of good will who recognize that Germany has a special moral indebtedness to the principal victims of Hitler. They oppose these government measures and have condemned as ignoble their government's attempt to trade away Israel's security in order to placate Nasser.

Another word, if I may. To the logician any sweeping racist generalization about national character must be rejected as being erroneous and unfair to individuals. (I dare say few generalizations about national character suffer from an excess of magnanimity.) But it seems to me that a religious journal might show a little more discrimination and sensitivity than to lump together disparate examples as if they were equally reprehensible. It is one thing for an oppressor to stereotype his victim in order to deny him the right to vote or send him to a concentration camp. It is another for the victim to stereotype his oppressor in a search for justice. The second instance, however untenable and unfair, is not likely to lead to the gas chamber.

HERMAN EDELSBERG  
Director, Washington, D. C., office  
Anti-defamation League, of B'nai B'rith  
Washington, D. C.

## Participate in What?

Bishop Cadigan of Missouri says [L.C. March 2d] that we Christians should "seek unity through common and corporate worship, kneeling together and receiving together, at one another's altar or pew."

This means that grape juice and water are acceptable substitutes for wine in the sacrament. Also, that almost any of us, male or female, may effect the consecration thereof.

"All who repent are invited to participate. . . ." To participate in what? What

Continued on page 22



# The Living Church

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## THINGS TO COME

April

4. Passion Sunday
11. Palm Sunday
12. Monday before Easter
13. Tuesday before Easter
14. Wednesday before Easter
15. Maundy Thursday
16. Good Friday
17. Easter Even
18. Easter Day
19. Easter Monday
20. Easter Tuesday
25. First Sunday after Easter

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April 4, 1965

# BOOKS

## Clergy on the Make

**How to Become a Bishop Without Being Religious.** By Charles Merrill Smith. Doubleday & Co. Pp. 131. \$3.50.

*How to Become a Bishop Without Being Religious* is an entertaining satire upon the superficial and phony aspects of Church life in America. The author, Charles Merrill Smith, who is pastor of the Wesley Methodist Church in Bloomington, Ill., makes the point early in the book that the profession of the ministry is considered by most young people as just a cut above undertaking and other dubious callings.

The book presents a tongue-in-cheek view of how to achieve success in a calling where there is little enough financial reward. The key to the upper reaches, or the green pastures, of the ministry as presented by the author certainly does not lie in "being religious."

Quite the contrary, in fact. To attain the rungs of success:

Have the right make of car of the right color in front of the manse.

Cultivate an appropriate voice ("the stained-glass voice").

Entertain the customers.

Marry the right kind of wife (absolutely not sexy, stylish, or imaginative).

Avoid controversy.

Make folks feel nostalgic.

Pick the right hymns.

Judge rightly the status symbols of the community.

Hit it off with the ladies.

And there are many more musts and musts-not that truly cause many shudders to rack the reader.

The author is an acute and mature observer of Church life, and perhaps our shudders arise from futile attempts to convince ourselves that *we* don't belong to the kind of congregation which judges a clergyman on everything except his sincere dedication to his job.

What the Rev. Mr. Smith accomplishes is a dreadful lifting of the veil—a harrowing and introspective glance within the fabric of the Church itself—to those very springs of deceit, shame, mediocrity, false values, prides, and conceits which, often allow young and ambitious clergymen to practice deceitful techniques and coy approaches upon people who have, in their foolishness, made such approaches possible.

In a way I find it hard to appreciate the humor of this book, and there is plenty of humor in it. There is almost too much to be concerned about—too ready an acknowledgement of the reality of inept and ambitious clergymen who are on the make.

It would be simple for me to say that

*Continued on page 19*


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— Mozarabic (trans. by William Bright)

## Confirmation

Candidates from the Church of Our Saviour, Atlanta; St. Paul's Church, Atlanta; and St. Christopher's Church, Columbus, Ga., were confirmed January 31st at the Church of Our Saviour, Atlanta. In the rear from left: Theodore H. Noe, candidate for Holy Orders; the Rev. Roy Pettway, rector of the Church of Our Saviour; the Rt. Rev. Randolph R. Claiborne, Bishop of Atlanta; the Rev. G. Campbell Irving, deacon; and the Rev. Robert Hunter, rector of St. Paul's Church.





# The Living Church

April 4, 1965  
Passion Sunday

For 86 Years:  
A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## JAPAN

### Fire at KEEP

On February 27th the entire 26-bed ward section of the hospital at KEEP (the Kiyosato Educational Experiment Project) was destroyed by fire. The news came to its founder, Dr. Paul Rusch, as he was nearing the end of his annual visit to the United States, raising funds to complete KEEP's Highland Farm School.

Total loss in building and equipment was over \$50,000, about 50% covered by insurance. About half the loss has been made up by spontaneous contributions. All patients were safely evacuated.

## ALABAMA

### Action and Reaction

Among Church leaders responding to the tense situation in Selma, Ala., the Rt. Rev. Francis Bloy, Bishop of Los Angeles, called the people of his diocese to a day of prayer and abstinence on March 24th.

In his statement, Bishop Bloy said:

"As an act of discipline and a symbolic sharing in the self-imposed discipline of those who have marched, or will march, in Alabama I am encouraging our people to abstain from food for at least one meal on this day and that the money normally expended for such a meal be given to Dr. King or his representatives to help meet specific needs where those needs arise. . . .

"A volunteer delegation of clergy and laity is being assembled to fly to Montgomery to take part in a planned united witness in that city. My personal representatives, the Rev. Canon Noble L. Owings and the Rev. Nicholas Kouletsis, both of my staff, will be on hand for this witnessing. . . .

"If . . . in my considered judgment the situation in Alabama seems to require my presence in addition to the presence of my official representatives, I shall most certainly make every effort to go and I would hope that I would have the blessing of the Bishop of Alabama."

In Boston, the Rt. Rev. Frederic C. Lawrence, Suffragan Bishop of Massachusetts, said that for the first time secular leaders of the Church had taken direct action in the civil rights movement. A group of about 90 Episcopal laymen, including wardens and treasurers, were flying to Montgomery, Ala., to participate in demonstrations.

The Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, along with Roman

Catholic Archbishop Thomas J. Toolen of Mobile-Birmingham, and Methodist Bishop W. Kenneth Goodson, of Birmingham, criticized the participation of out-of-state clergymen in the Alabama demonstrations. The three bishops, however, expressed their belief in equal rights for all citizens.

Bishop Carpenter said, in a statement released to the press March 19th:

As Bishop of the diocese of Alabama I earnestly hope that none of our Episcopalians will take part in the demonstrations that are causing much ill-will and unnecessary unhappiness in our state, nor in the proposed "march" from Selma to Montgomery, which can serve no good purpose, but on the contrary can be detrimental to progress and serve only as a very costly public nuisance.

This "march" is a foolish business and sad waste of time in which the childish instinct to parade at great cost to our state will be indulged.

So far as I know our Alabama Episcopalians have not participated, but have continued to go about their normal activities.

I cannot be responsible for some Episcopalians from other parts of the country who have their home work so well organized that they can spend time telling us what to do in Alabama, but I hope they will soon go home and let us get on with the progress we are trying to make in this part of our country for which we feel a special responsibility.

## ARKANSAS

### Homefolks Speaking

About 40 Little Rock clergymen assembled on the steps of the Arkansas state capitol recently and marched in procession to the governor's office with a petition asking that the segregated capitol cafeteria, which has been operated as a private club since the passage of the Civil Rights Act, be opened to all races. The cafeteria was recently closed after a series of demonstrations, "before somebody gets hurt."

Clarence Thornbrough, executive secretary to the governor, met the group and informed them that the governor was leaving for an appointment in Hot Springs. The Rt. Rev. Robert R. Brown, Bishop of Arkansas, read the petition aloud and presented it to Mr. Thornbrough. The bishop said that the group was composed entirely of clergymen from the Little Rock area and stressed that there was no one "from the east, west, north, or south" among them.

The petition, which asked Governor

Leis sent by sympathizers in Hawaii are worn by leaders of the march from Selma to Montgomery, Ala. Second from left is Deaconess Phyllis Edwards of the diocese of California.

RNS



Faubus to "exert moral leadership and direct that the cafeteria . . . be opened immediately to all citizens of Arkansas, irrespective of race, color, or creed," was signed by members of many Churches, and included the signatures of a number of Episcopal priests in the Greater Little Rock area. [RNS]

## FLORIDA

### The Church in Space

by ELAINE MURRAY STONE and  
JEAN CROLIUS

"It was a wonderful ride," exclaimed Episcopal Astronaut John W. Young, 34, when he spoke over the phone to President Johnson immediately after his arrival aboard the USS *Intrepid*.

From the launching of the Gemini-Titan 3, nicknamed the *Molly Brown*, throughout its three orbits the eyes of the whole world were on this great two-man launch from Cape Kennedy, on Gus Grissom, the only man to make two flights into space, and his co-pilot, John Young.

Shy and quiet Lt. Comm. Young is a communicant of St. Christopher's Episcopal Church in League City, Texas, the closest Episcopal church to El Lago, Texas, where John lives with his wife, Barbara, and their two children, Sandra, 8, and John, 6.

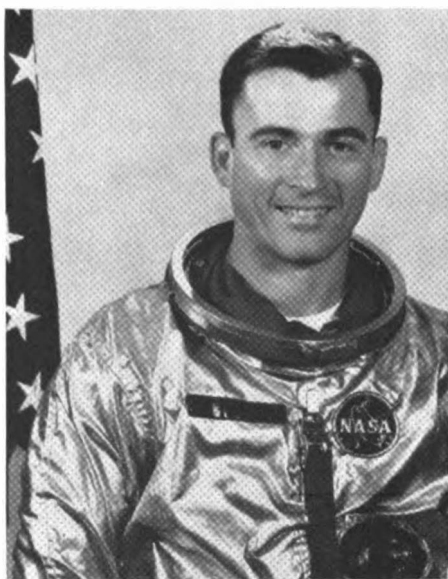
John Young grew up in Orlando, Fla., only 60 miles from the Cape, and was an A student and top athlete at Orlando's Memorial High School. His father and stepmother still live in Orlando, and watched the launch on TV in their trim white bungalow. TV and newsmen camped on their doorstep but they refused to grant interviews until after recovery of the spacecraft. William Young is plant superintendent at Plymouth Citrus Coöp.

Over 2,000 citizens of Orlando sent John Young a 60-foot telegram, which he received while eating breakfast before the launch. Orlando plans a big homecoming celebration in the near future.

Lt. Comm. Young had many special duties to perform aboard the spacecraft. He took movies and still photos through the window, of the plumes of the spacecraft's rockets to see how well they operated. His special assignment was to monitor design and development of environments control systems, survival gear, pressure suits, couches, and other personal equipment. He also did an experimental test on sea urchin eggs and fed questions into an inboard computer, something not included in the Mercury capsules.

Among other Episcopalians involved in the Gemini-Titan 3 launch were back-up pilot, Wally Schirra, who spent part of the night testing out the spacecraft, then had breakfast with pilots Grissom and Young and spent the rest of the day in the Mission Control Center.

Of great importance was Christopher



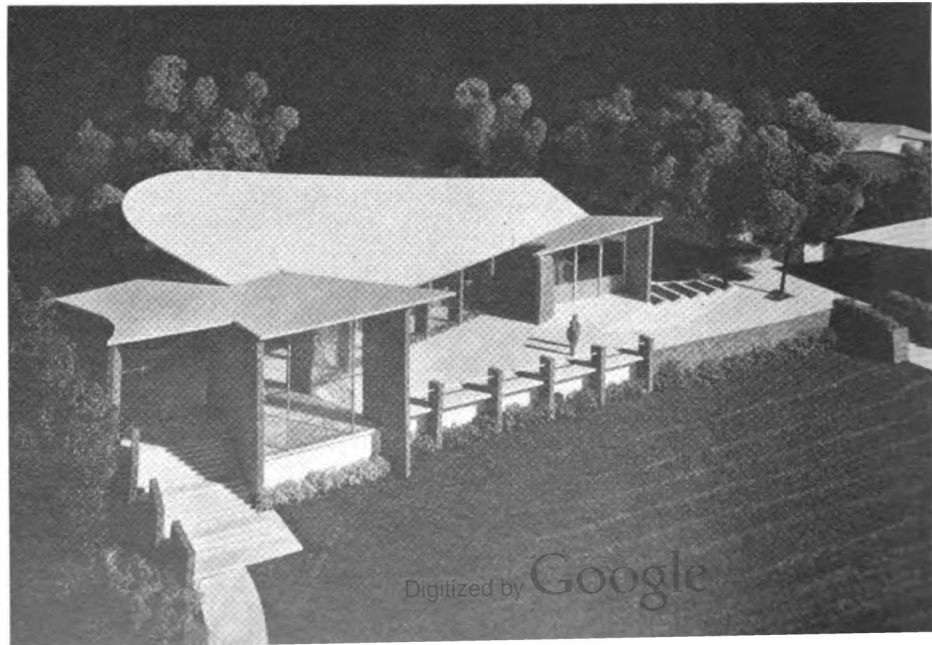
NASA Photo

Lt. Comm. Young — Churchman aboard  
the *Molly Brown*.

Columbus Kraft, the Gemini Flight Director, whose duty it is to make the decisions regarding holds, launching, inserting into orbit, and ending the flight at any time necessary.

Astronaut Neil Armstrong was at the Carnavoy, Australia, tracking station while Charles Conrad was stationed at a similar post in Hawaii. In the viewing room was a member of the next Gemini flight crew, Frank Borman, a layreader at St. Christopher's in League City, and Michael Collins.

Working on the Mission Control Center's floor in Houston was Captain David Scott, while Russell Schweikart was in the blockhouse close to the launch pad at the Cape. Both of these men also belong to St. Christopher's, League City. Dr. Robert Seamans, associate administrator of NASA, accompanied Vice President Hubert Humphrey during most of the viewing of the launch and orbiting. Dr. Seamans is on the vestry of Christ Church, Georgetown, Washington, D. C.



## AUSTRALIA

### Mrs. Ramsey Has Operation

A major emergency operation was performed on Mrs. Arthur Michael Ramsey, wife of the Archbishop of Canterbury, after she was rushed to Melbourne, Australia, from Bendigo, about 100 miles away. Informed of developments at a reception, the Archbishop was rushed to Melbourne by a police escort at speeds up to 80 miles per hour. Arriving at the Roman Catholic Mercy Hospital hatless and wearing his purple cassock, he went directly to his wife's room and remained for about 40 minutes.

Surgeons reported that the operation had been successful, but did not disclose the nature of Mrs. Ramsey's illness.

As the Archbishop left the hospital, the mother superior bent to one knee and kissed his episcopal ring. [RNS]

## EUROPE

### Ordination in Belgium

The Rt. Rev. Roderick N. Coote, Bishop of Fulham, ordained to the priesthood, for the diocese of Dallas, the Rev. John B. Houck. The ordination, which took place on February 12th at the Church of St. Boniface, Antwerp, was attended by eleven Anglican priests from Belgium and the Netherlands.

The Rev. Canon Frederick McDonald presented the candidate and the sermon was preached by Prebendary Gwyn Williams. The Roman Catholic Bishop of Antwerp sent Msgr. de Vooght to represent him at the service. Protestant clergymen as well as Roman Catholic priests attended.

Model of chapel to be built on the campus of the Episcopal Theological Seminary of the Southwest, Austin, Texas. A large cross will stand east of the chapel, visible through window behind the altar. The chapel is to be finished in September.



## Next Decade

The council of the diocese of Atlanta met at the Cathedral of St. Philip, Atlanta, late in January.

The Rt. Rev. Randolph R. Claiborne, Jr., in his address to delegates, told of significant progress during 1964 and of long-range plans for the future. In response to the bishop's request at last year's council meeting, the departments brought to the council plans for the program of the diocese, extending over the next decade.

These plans included formation of some 20 new congregations in the diocese, a greatly expanded program of college work, a deepening program for stewardship training throughout the diocese, leadership training in Christian education, and a number of projects in Christian social relations.

A special resolution was passed creating a companion relationship between the diocese and the district of Puerto Rico. Two resolutions were passed specifically for the legislature of Georgia, one calling for the abolition of capital punishment and the other for a revision of the marriage laws of Georgia, which currently allow the scandal of "marriage mills" and profiteering from the sacrament of Holy Matrimony.

Of special interest was the announcement that the two downtown Atlanta parishes, St. Luke's and All Saints', had purchased a piece of property in the inner city to be used as a center for housing and working toward the rehabilitation of alcoholics [see below].

Record budgets were adopted for 1965, totalling over \$438,000.

ELECTIONS. Standing committee: the Rev. T. Stewart Matthews; Dr. James Boyd.

## New Haven

by RICHARD GLASS

St. Jude's House, a haven and rehabilitation center for alcoholics, is being moved. The transfer from quarters on Atlanta's Decatur Street to a remodeled apartment building make possible great expansion and improvement in the center's work.

Purchase of the new building was made within months after representatives of All Saints' and St. Luke's Churches formed a corporation to direct its activities and pledged funds to cover the expected deficit.

Two foundations have provided \$40,000 toward the purchase price of \$65,000 for the four-story brick building near downtown Atlanta.

Mr. Henry Jackson, an All Saints' communicant who has worked with alcoholics for 20 years, has been the central figure in the development of the city's rehabilitation program. As an officer of the muni-

Old St. Jude's House:  
Work will be expanded.



New St. Jude's House:  
Funds have been pledged.

cipal court, he established the Helping Hand Halfway House, recently re-named St. Jude's.

The name was chosen, Mr. Jackson said, in honor of "the brother of Christ who looked after the hopeless ones."

The move will make possible an increase from 22 to 40 in the number of residents, and vastly improve facilities for living, eating, doing vocational work and obtaining treatment and guidance.

The basic treatment is the daily taking of an Antabuse tablet—which is highly incompatible with any amount of alcohol. Some of the men now at St. Jude's have been under the regimen for as long as two years. Willingness to take the daily pill and a record of arrests for drunkenness are the requirements for admission.

The institution is operated with the aid and supervision of the city and the Emory University alcoholic research center.

Those of the residents who are able do work of various kinds and pay a minimal fee for room and meals. The fees are expected to total \$9,000 in a year, and the two churches have pledged \$3,500 each toward any operating deficit. They have also raised money for kitchen equipment and other essential furnishings.

## OREGON

### De Facto Segregation

The Very Rev. Joseph L. O'Rillon, dean of St. Stephen's Cathedral, Portland, Ore., said that the city of Portland has an opportunity to "begin an extremely important sociological experiment," but that if it does not do so "in a creative manner" it will be "for all intents and purposes, as segregated as Selma, Ala." The dean said that *de facto* segregation in Portland's elementary schools constitutes an "incubation stage" that later breeds high school drop-outs among Negro teenagers.

Dean O'Rillon proposed bus transportation for Negro children, to schools with predominantly white enrollments. This, he said, would eliminate some of the problems to be met by Negro students in later life.

In a speech the dean said that "Negro youngsters spend eight years of their lives in elementary schools associating only with members of their own race. Then they are permitted to attend high schools with mixed populations. We expect the Negro youngsters to readily adapt to this new environment. Many of them can't

adjust, and in my opinion, that is one of the primary reasons for drop-outs."

Negro young people who are "lucky enough" to attend predominantly white schools make the adjustment to high schools without difficulty, the dean said.

"Evidence of this situation shows up in the summer camps at Gearhart sponsored by the diocese of Oregon," he added. "We have found that those Negro youngsters who are attending predominantly white schools are good mixers at the summer camps. Youths from Portland's predominantly Negro schools hang back, have difficulty making adjustments among the white boys and often get homesick."

## **SOUTH AFRICA**

### **Accepted**

Thirteen-year-old Nora Thomas, daughter of Mr. J. S. Thomas, a Colored school-teacher and Anglican churchwarden in South Africa, has been accepted by the Herschel School, a school for white girls of which the Most Rev. Robert S. Taylor, Archbishop of Capeown, is council chairman. Nora's acceptance is subject to the necessary permission from the government.

Mr. Thomas, earlier in the year, applied to have a son admitted to St. George's Grammar School for Boys. The application was rejected [L.C., February 14th] by the school's council.

Cynical reactions to the acceptance of Nora Thomas were reported both inside and outside the Anglican community, according to Religious News Service. The opinion was expressed that the Herschel School council's decision was taken with tongue in cheek, the council knowing that the government would never allow a Colored child into a white school for fear this would lead to general interracial enrollment in white Church schools.

In general, reaction among South African Anglicans appeared to be relief over the Herschel School decision. Since St. George's School rejected Mr. Thomas's son, the Church had been under fire for "hypocrisy" and failure to practice what it preached.

Mr. Thomas commented: "I am absolutely delighted. It has restored my shaken faith in the Church—and this applies to many other non-white Anglicans."

He said he was prepared to make any financial sacrifice to keep his daughter at the school. The fees for a non-boarder at Herschel School are well over \$200 annually.

Parents of other pupils at the school claimed to be pleased at the council's decision, although several felt the main sufferer might be the child.

The Very Rev. E. L. King, dean of Capetown, and an opponent of the government's *apartheid* policy, said he was "very happy" over the Herschel School's decision, and was sorry a similar one had not been taken by St. George's.

## **BRIEFS**

**SECOND MILE:** The Rev. Arthur Ross Sage, vicar of Puckeridge, in England, turned milk deliveryman recently, according to the *New York Sunday News*. The vicar officiated at the regular milkman's wedding, then took over the route for a week while the delivery man and his bride went on a honeymoon.



**INTERNATIONAL:** The *Canadian Churchman*, official organ of the Anglican Church of Canada, is now publishing a monthly international edition. "For the past few years this publication has enjoyed increasing international readership, which we now hope to serve better, as well as add to its number," said the Rev. A. Gordon Baker, editor. [RNS]



**TRANSPLANTED BELLRINGERS:** Bellringers at St. Paul's Anglican Cathedral, Melbourne, Australia, will exercise their art for the next 15 months at nearby St. Patrick's Roman Catholic Cathedral. The 13 bells of the Anglican cathedral have been dismantled and sent to England to be fitted with new clappers. [RNS]



**COMMON INTEREST:** Theologians of the Church of England and the Dutch Reformed Church gathered in Driebergen, the Netherlands, recently, for a four-day discussion of theological questions of common interest. The Anglican group was headed by the Rt. Rev. Ronald R. Williams, Bishop of Leicester, and the Dutch Reformed delegation by Dr. Egbert Emmen, secretary of the Netherlands Reformed Church. [RNS]



**BACK TO MAR SABA:** Pope Paul VI is planning to restore to a famous Greek Orthodox monastery near Jerusalem the relics of St. Sabbas, who founded it in the fifth century. Greek Orthodox Patriarch Benedictos said the Pope had informed him that the relics of the saint, who is revered in both Churches, would be escorted by a Cardinal Legate.

St. Sabbas died at the monastery—known as Mar Saba—in 532, but his remains were later removed to Venice and then to Rome to avoid desecration at the hands of marauders. [RNS]



**TO FILL A GAP:** Church Public Relations, a commercial public relations agency with an inter-church board of directors, was incorporated in Salisbury, Rhodesia, as a limited liability company. Founded two years ago by the Rev. Canon David Jenkins, present director, it has operated as a private enterprise. According to Canon Jenkins, CPR "belongs to no one particular Church," but it is a place where people can sit together and fill a gap where no inter-church committee exists.

## **CALIFORNIA**

### **Grave Dimensions**

A commission to study the problem of farm labor has been established by the diocese of California. The Rt. Rev. James A. Pike, Bishop of California, said he decided to establish the commission after a four-day visit to California's farm regions.

"I became immediately aware of the grave dimensions of the problem," the bishop said. "We are not dealing at this moment with the knotty question of who is right or wrong or historically responsible for the dilemma facing growers and workers alike," he added. "What concerns us at this moment is the problem of 1965 and what should be done to resolve it."

The California agricultural industry has been shaken by the government's decision to end the importation of Mexican farm workers. Farm spokesmen have complained that domestic labor is not available for this kind of work.

Appointed by Bishop Pike to make an immediate study of the problem and the "social and economic factors affecting workers, farmers, processors, and the public," are: Conrad Harris; the Rev. Thomas Lewis; Aime Michaud; and James Martinez.

## **DALLAS**

### **Chief of Sinners**

The Rev. Charles Whiston, professor of systematic theology at the Church Divinity School of the Pacific, said in an interview in Dallas on March 19th that the basic function of prayer largely is being ignored by Christians, and that chief among the "sinners" are preachers.

"Few theological schools are offering instruction and a disciplined practice of prayers," he said. Instead, seminaries are stressing training the mind—"not the spirit or the will." "You can know a thing and still not do it. You can read about prayer in a book and still not practice it."

The Rev. Dr. Whiston, a native of Nova Scotia, is currently on leave from the seminary at Berkeley, Calif. He is touring theological schools for the Lilly Endowment, Inc., "trying to get theological faculties concerned and committed" about the problem.

The project began when a director of Lilly became concerned over the large number of clergy who were receiving psychological treatment or were suffering nervous breakdowns. Dr. Whiston explained that it was thought a clergyman should have a certain spiritual reservoir to combat psychologic ills.

He said, "The basic theological issue here is whether people today believe it possible to have a personal communion with Holy God."

Dr. Whiston denied that prayer means a withdrawal from the world. "If you



meet Christ in prayer He will drive you back into the world. . . . (Many) have the wrong idea of prayer, thinking it is a little soul of mysticism. . . . Prayer drew Christ to the Cross."

Dr. Whiston, who has received "resistance" from different faculties throughout the country, said he feels this is because many clergymen have let social action "become a modern definition of prayer."

"If a man doesn't have the ax of prayer, then he feels under judgment of those who do," he explained.

## Coping with Illiteracy

The Rt. Rev. Frederick W. Putnam, Jr., Suffragan Bishop of Oklahoma, said in Dallas, Texas, that more children are being born in Central America than can ever be educated. The bishop, returning from an extensive tour of Central America, spoke at the first of a series of Lenten services at the Church of the Incarnation.

About the only solution, suggested Bishop Putnam, is for all religious leaders in Central America to work out some approach to keep the birth rate down. Otherwise, added the bishop, there is little if any hope for ever coping with the problems of illiteracy and the rising population.

The bishop visited Guatemala, Honduras, El Salvador, Costa Rica, and Nicaragua.

In an interview he said that a lower birth rate and a stepped-up program of teaching would probably be necessary to cope with the illiteracy problem.

He noted that "although the governments [in Central America] in many cases are working very diligently to increase the number of schools with the help of the United States AID program, they at present seem to be losing ground.

"The birth rate is going far ahead of their ability to teach children."

"Another complicating factor," added Bishop Putnam, "is the lack of a middle class in these republics, although there is the beginning of a middle class in Nicaragua and in Costa Rica.

"A very small group of wealthy families control the economic life of the nations. They make the important decisions. As long as this is true the individual family has little or nothing to say."

## MANNERS AND MORALS

### Preaching Virtue

"A sewer is real, but so is a pure, sparkling mountain brook. They are both real. From which will you drink?"

The Rt. Rev. Charles B. Persell, Jr., Suffragan Bishop of Albany, put this question to a congregation in St. John's Church, Troy, N. Y., in a confirmation sermon on March 15th, in which he replied to assertions made recently by advocates of the "new morality" and

"situational ethics" to the effect that extramarital sex relations are sometimes morally good. Bishop Persell went on to say: "Chastity is real and it is this which we should be commending to our young people for any and all situations, rather than talking about 'the situational approach to morality' with the idea that if the temptation gets to be too great you will violate the rule of chastity to gratify your own lust."

An article on the "new morality" in the March 5th issue of *Time* magazine moved Bishop Persell to make his public rejoinder. *Time* had reported an address made by the Rev. Joseph F. Fletcher, S.T.D., professor of social ethics at the Episcopal Theological School, at a conference at Harvard on the new morality. Dr. Fletcher was quoted as saying that no sexual relationship should be absolutely condemned by the Church, and that "there is only one thing which is always good regardless of circumstances, and that is neighborly concern, social responsibility, agape—which is a divine imperative." In commending the "situational approach of the new morality" Dr. Fletcher said that in this approach "one enters into every decision-making moment armed with all the wisdom of the culture, but prepared in one's freedom to suspend and violate any rule except that one must as responsibly as possible seek the good of one's neighbor." Having quoted this passage, the *Time* reporter noted that it is "quite a long thought for an 18-year-old during a passionate moment in the back seat of a car."

Dr. Fletcher was further quoted by *Time* as saying that the new morality would approve the practice of an Episcopal priest in New York who provides contraceptives for delinquents to whom he ministers. Bishop Persell declared concerning this: "Perhaps the new morality would approve aiding and abetting de-

linquents in further delinquency, but I pray God the Church never will. The Church must be understanding and forgiving to the penitent, but she must not confuse right and wrong. This was one of the worst sins of Nazism, teaching that what was wrong was right and that what was right was wrong."

The bishop said further, "Anybody who knows anything about sex knows that it is never devoid of a strong selfish element. The modern notion that illicit sexual unions are all right so long as both parties love each other is the most absurd nonsense. Rather than preaching such falsehoods, such denials of the law of God, we had better get busy preaching virtue."

## WASHINGTON

### Too Much Witchcraft

by CLYDE HALL

Several hundred of his colleagues paid warm tribute on March 15th and 16th, in Washington, D. C., to the Episcopal priest who a decade ago united clergymen and psychiatrists in a national organization "to understand better the nature of man, his difficulties, and his resources for healing."

Gathered for the annual meeting of the Academy of Religion and Mental Health, delegates applauded long and in standing tribute as the Rev. Dr. George Christian Anderson, founder of the academy, received its annual award for distinguished service. Reaffirming his belief that the "ultimate values of mankind are spiritual," Dr. Anderson observed in response to the award that there was "too much witchcraft in religion and in medicine" and that, despite the separate voices of psychiatry, medicine, sociology, and religion, "the ultimate truth is not part of the whole, but the whole of the parts." Today the Academy is an international organization of some 4,000 members and an affiliate of the American Association for the Advancement of Science.

Alertly cognizant of the profound problem of racial hostility, Dr. Anderson, director of the Academy, announced that a conference of religious and scientific leaders would be called by the ARMH to attempt to elucidate the psychological basis of racial tension and seek to find guidelines for reconciliation. "We want to find out what hate means, what hostility means, what prejudice means, and find the road to reconciliation," Dr. Anderson said. "We want to dig into this deeply and stay with it." The conference will be called at a later date by the Academy board of directors and staff.

Reconciliation of another nature was called for by the Rev. Samuel H. Miller, dean of the Harvard Divinity School, who in a luncheon address recommended, in effect, a reconciliation between the "reli-



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Aaron said perhaps you'd let us condense them to, "Act responsibly in love."

# God and Man

A dialogue by Bernice E. Young

*Man:* A marvel of a thing am I!  
So wonderfully made!  
I hold the earth at my command;  
All things are for my aid.  
The products of my handiwork  
Stretch far as I can see —  
And yet, to find the peace I seek,  
It seems I must —

*God:* Serve Me!

*Man:* Who's that?

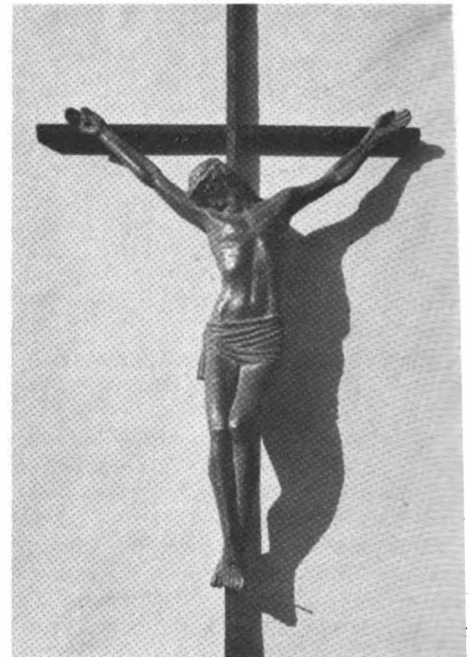
*God:* Thy God.

*Man:* How do I know  
You are the Holy One?  
How can I tell You from the rest?

*God:* I've given you My Son.

*Man:* You sent a tiny little babe.  
Helpless. Naked. Poor.  
How can I know He came to save?  
What sign will make me sure?

*God:* In truth I sent a helpless babe,  
But He became a man  
Who set out to redeem the world



Sculpture by Frances Rich

According to My plan.  
He spoke of Me to all mankind  
Of every tongue and race —

*Man:* Oh, yes, but wasn't there a cross  
In some bleak, dreary place?

*God:* There was.

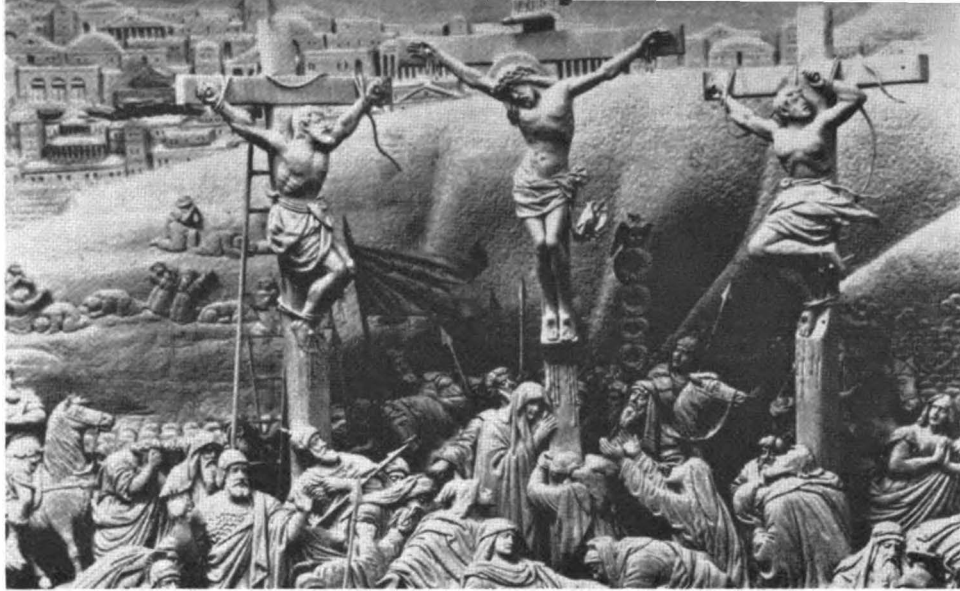
*Man:* And yet I should believe  
And trust in You? What for?  
Your way leads only to the grave.  
We yearn for so much more.

*God:* And what, my creature, must you have  
That I cannot provide?  
What things excite your mind and heart  
And churn you up inside?

*Man:* A recognition of myself!  
Oh, Lord, I must aspire!  
You see how high my buildings go?  
I would soar even higher.  
Prestige, position I would have  
And I would wield my power.

RNS





RNS

I wish to know all things to come,  
What lurks within each hour.

*God:* And is that all?

*Man:* Not quite. You see,  
When all my work shall cease,  
The most important thing of all  
Is that I be at peace.  
That's all I want.

*God:* You poor, blind thing!  
Why is it you can't see  
The recognition that you seek  
Can *only* come from Me?  
The towering structures that you boast  
And which give such delight  
Are dwarfed and stunted little things,  
Quite humble in My sight.  
Yes, you would soar by dint of mind  
And ingenuity;  
Whence, though, do you acquire these traits  
Except they come from Me?  
Position? Prestige? What are they  
As empires come and go?  
And power? Yes, you'd covet that.  
But to you I say, "NO!"  
To know all things has been denied,  
For could you bear the cup?

*Man:* You do me an injustice, Lord!

I surely know what's up!

*God:* So James and John swore to My Son.  
But soon they turned their faces  
From being at His right and left —  
Two thieves took those two places.  
And then you *dare* to speak of peace!  
But, that's denied to you.  
Until you can accept the cross  
And you can bear it, too.

*Man:* Oh, God, You know that I cannot!  
The pain is all I see!

*God:* It's not the cross that brings the pain.  
It's being far from Me.

*Man:* So rough and stringent is Your way!  
Why must *I* be the one?  
Why should *I* take the load to bear?

*God:* I've given you My Son.

*Man:* A love like Yours I cannot stand!  
I must — I *must* be free  
To search and find the peace I need,  
Which comes through

*God:* love of Me.  
But, go my wayward child. You're free  
Your willful way to roam,  
Until the time you seek My hand  
To lead you safely Home.





# INTERCESSION

by the Rev. Gale D. Webbe

Rector, Church of the Incarnation, Highlands, N. C.

*The intercession  
of social service  
must be  
empowered  
by the  
intercession  
of prayer.*

As we go about our days, not merely rubbing shoulders with the sons of men but really entering into their homes and hearts, we soon note that two others have passed that way before us.

One pair of footprints is that of Satan, ever busy going to and fro upon the earth, walking up and down in it, leaving destruction in his wake. The wreckage is sickening. At the end of every day we are exhausted from participation in human problems that defy solution — sicknesses, bereavements, financial impossibilities, heartbreaks, despairs, intellectual questionings, spiritual gropings, social tensions, evil addictions, and all the other tragedies that oppress the children of God.

What if there were nothing we could do about it? What if we had to stand there helplessly and feel the crushing load grow always heavier?

Fortunately there is something we can do, and we all do it. We follow where the other pair of footprints leads. The record is clear that as our blessed Lord moved about life He deliberately cut across the track of Satan, entering here and entering there, bringing redeeming love into every wrecked situation—forgiving, healing, answering, feeding, restoring, raising, delivering, bringing harmony, all to the confusion of His adversary. We do the same, in our measure.

However, as we follow this holy trail we note something that is not, that cannot be, in the unholy other one. In addition to the print of feet, we find here the imprint of knees—and at the end a trace of blood. We observe that the marks of the knees are often seen in the midst of the action itself, but that more frequently they are found off to the side where their Maker withdrew for a while to labor from this posture alone.

In plain surface words, the divine way of entering into and repairing the human situation is two-dimensional, empowering

the intercession of social service with the intercession of prayer. More fundamentally expressed, it brings the supernatural to bear upon the natural.

American Christianity, chronically in danger of degenerating into a social gospel, constantly needs reminding of prayer's priority in the mind and work of Christ. In words, our Lord told us that certain situations yield only to prayer and fasting (which indicates why these situations persist even in a great secular society). In events, on the night in which He was betrayed our Lord did not rush out into that night to heal a few last sick ones. Instead He used His precious time to gather up the whole world and offer it in intercession to His Father. The next day He let them immobilize His ministering hands and feet and from this straightened posture made the complete intercession of Himself for the world.

Our trail ends here, in drops of blood, but spiritual sight looks up at this point and knows that even the crucifixion was not Christ's final intercession. The ultimate truth is that our Lord still and always pleads our human needs before the Father. The "Intercessor, Friend of sinners, earth's Redeemer" came into the world, participated in it to the utmost, and carries its burdens eternally. He is doing so at this moment, thereby making fruitful all we attempt to do in Him—"Greater works than these shall (ye) do; because I go unto my Father." The ample promise is amply fulfilled. Observably, all great centers of significant social work are primarily great houses of prayer. Through them, not strangely at all, the supernatural makes will and power felt and known. The meditative and energizing qualities of deep intercession break through into the natural world, bringing sure knowledge, deft touch, and impressive strength.

There is no disparagement of social service in saying that it will always have its devotees and practitioners. On the

contrary it is a glorious commentary on the reality of love that everyone, even the agnostic, learns and practices compassion from living in the world. However, the Christian, the true salt of the earth, learns something beyond this from living in the Church. He learns intercession, and there is no other place he can learn it. By his Baptism he was moved over into the supernatural world, incorporated into Christ, and became potentially an adorer-intercessor. Called by Baptism to "worship God; and to work and pray and give" for His Kingdom, he is ever afterwards instructed in this life by the Church—which is by no means merely *like* the life of Christ. It *is* the life of Christ today. Intercession is learned by living in the Intercessor.

Primarily we learn the Christian life of adoration-intercession at the parish altar, that reoffering of Calvary in our day and the *raison d'être* of a parish's existence. Here our Lord is lifted up and men look upon Him in adoration. Here our Lord offers Himself daily on behalf of the world's needs. And here we intercede in His body, thus learning to do so according to the mind of our Lord rather than according to the mere guidance and fervency of our own limited concerns and moods.

At first, undoubtedly, those latter items will be in the forefront of our awareness and our practice. That isn't bad. Intercession expresses and releases us, so by it we do "feel better." In it we know, with peculiar certainty and satisfaction, that we are vitally part of the creation that groans and travails together. Furthermore, it is no incidental to be scorned that intercession contributes to our own spiritual development—that we ourselves develop deeply as the steady practice of intercession proceeds. As always is the case when talents are exercised, the creative work of intercession does greatly benefit us who intercede. Yet the neophyte intercessor, continually immersed in the life and mind of the Church, will soon move beyond this. Shortly he will learn the basic truth that intercession is work to be done rather than emotion to be felt. In time he will sense the mystic truth that we, Christ's members, live to join Him in His steady work, each offering in Him the particular concerns with which we have been entrusted, and that thus the high-priestly prayer never ends, even on earth.

Continually trained and safeguarded in this manner, individual intercessors can then with safety begin to free-lance. Inevitably they will, as ever more and more they learn from the Church what it means to have been incorporated into Christ. Some of them may even discover the specialized vocation of intercessor which the Church perennially needs—perhaps never more than in our day. In any case they will begin to move about the world as intercessors, in good works always but increasingly in the intercession of prayer.

They will, indeed, come to the time when they never approach a problem, or a task, or human contact, nor leave it, without prayer that what they say and do, or leave unsaid or undone, will be as God wills. They will see intercession, both in work and prayer, as essentially the offering of their wills that God may take and use them for His real and abiding purposes.

Herein, surely, lies the true rationale of intercessory prayer. Intercession is not efficacious because God doesn't know, or doesn't care, or will not bestir Himself unless He is prodded. The point is not God's reluctance, but our availability for His use. Creative contact is made between God and man, and power flows.

No one has yet solved the problem of the interaction of God's omnipotence and human free will, but the practical way this mystery works is perfectly illustrated in the Feedings of the Multitudes—in the "whence shall we buy bread, that these may eat?" although "he himself knew what he would do." God has so ordered the world that we share in creative power with Him. He wants the hungry fed, but we have to organize and administer the United Fund. He wants truth known, but schools and teachers are not irrelevant. He wants eternal souls brought into the world, but even here He works through the cooperation of human beings. God's work is always furthered or frustrated by the right or wrong use of our energy.

It has already been indicated that because intercession is "in Christ" and because "my Father worketh hitherto, and I work," it is no spasmodic affair subject to the moods and events of the passing moments. Like all work, of which the highest and hardest is spiritual, it must be made subject to systematic rule. Intercessors will have a stated time, a stated place, and a stated list for their work of intercession, precisely as everyone does for all serious affairs. The list is quite easy—in one sense of that word—to develop, for essentially God has drawn it up. The list grows out from ourselves in widening circles, not because we are the center of the world but because that is where God put us. We are His hand in that part of His world. Therefore every intercession list, like the charity it is, begins with home and family, and proceeds thence to job, friends, parish, community, state, country, world, the next world.

As immersion in the world and growing love in Christ make this list grow beyond manageable limits of daily time available, we cut it into six pieces, one for each weekday. (Sunday lends itself better to the work of equally systematic thanksgiving.)

Continually we cull and adapt as our list grows. Grow it surely will. Far from removing us from the world into an ivory tower, intercession opens the mind, the heart, the time, and the strength on behalf of the world. Unavoidably it does

so, because immersion in Christ leads to continuing growth of Christ in us, and these things characterize Him. As grace flows through, we ourselves become ever more graceful.

But over and above that is the real point. By intercession, heaven and earth are joined, as God intended they should be. The one flows into the other. The redemptive process advances as nature is penetrated by super-nature. Grace, having found and created a channel in man, pours with power and ever more power through that man into the whole world of men.



Mourner, by Tilden W. Street

## Capital Punishment

The number of states which have abolished capital punishment has now risen to 11. The honor roll consists of Alaska, Hawaii, Iowa, Maine, Michigan, Minnesota, Oregon, North Dakota, Rhode Island, Wisconsin, and West Virginia, to which may be added Puerto Rico and the Virgin Islands. Proposals for abolition are now being seriously considered in New York, Kentucky, Illinois, Indiana, and Vermont.

Most of the debate consists of specifically sociological arguments on both sides. It is argued that capital punishment does not effectively deter people from murder and other capital offenses. This conclusion has been thoroughly checked out statistically, and it is now solidly established. It is argued that there is always the dreadful

possibility that an innocent person may be executed. It is argued that almost never does a well-to-do or socially well-established citizen suffer capital punishment; that it is the poor, the friendless, the outcast, who pay. These are not simply arguments, but verifiable facts. The Christian citizen should take them seriously because he is a citizen with the gift of reason and the burden of social responsibility.

But there are specifically Christian arguments against capital punishment. We think of two in particular which, we submit, are especially weighty but which need much more earnest and vigorous pleading than they get in America today.

The first is that if a man has committed a terrible offense against God and man our concern must be for his repentance. He must have time to repent, and he must have opportunity to undertake the work of amendment and reparation if he repents. Among the fruits of true repentance is the desire to do all one can to "make it right" by serving others. A prison should be a place where any inmate who wants to live out his repentance in the work of reparation should be given the maximum means and opportunity to do so. Capital punishment cuts him off from this.

The second specifically Christian argument against capital punishment has recently been succinctly stated by Dr. Ignace Lepp, the French priest-psychiatrist, in his book, *The Authentic Morality*, in which he says: "In our opinion, what might have some chance of success in checking crime would be the diffusion of the idea that human life ought to be respected even in the criminal."

Dr. Lepp's contention has so many profound and far-reaching implications that a large book could be written in tracing them out. Here we must be content to offer one or two observations upon it.

It is probably true, as Dr. Lepp assumes, that the person who commits violent crimes against the persons of others has never learned a high view and valuation of the human person as such. He needs to learn the sacred dignity of his fellow man, as man. And if his society recognizes this sacred dignity even in its dealing with the homicidal criminal he is more likely to get the message.

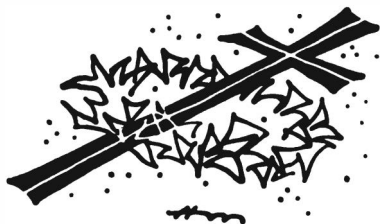
We would observe further that the great rival religion and world-view we face today, that of Communism, does not teach in principle or respect in practice the sacred dignity of the individual as such. The totalitarian mind regards the anti-social person as a menace or nuisance who may be got rid of as a matter of pest eradication. The Christian mind knows this person as not only a nuisance but also as an immortal soul, God's dearly beloved child, who must be dealt with—and never disposed of—on the basis of this awful truth about him. The conflict of our age is between those who regard the human individual as expendable, on the principle that he is only one gnat in the swarm and it is only the swarm that matters, and those who regard the lowliest and least, even the most vicious and depraved, as a child of God whose name rings with a princely dignity in the courts of Heaven.

Is there any stronger argument against capital punishment than this, for Christians?

### JUDAS

Give back; give back; give back just yesterday!

Not all the hours passed since I was born  
But only those. My melancholy way,  
My madman's dirge of melodies forlorn,  
The shredding of my soul by my regret —  
With yesterday's return all this could cease,  
My act undone, another course be set  
And, if not happy, I could be at peace."



Only too well I know such things he thought,  
Repentant for himself if nothing more,  
As he found out he had not sold but bought  
And scattered silver on the Temple floor.  
For had I cut him from the twisted twine  
I would have seen his face resembled mine.

GEORGE M. EMERTON



# Ourselves and Selma

If Christian Americans who don't happen to live in Selma, or some other scene of flagrant and publicized racial injustice, content themselves with safe castigation from afar, as the manner of some is, they simply take their grandstand seats along with the Pharisees. Unhappily, there has been not a little of this these past days of judgment. Others, like the clergy of Plainfield,

Ind., whose statement appears below, have remembered the fundamental Christian principle about accepting God's judgment upon ourselves as we pronounce it upon others. They urge the Christians of their community to search their own hearts and to confess and repent their own acts of scorn, prejudice, segregation, and discrimination against any of God's children. This call to repentance is, we believe, a true word of the Lord spoken through them, not only to the people of Plainfield, Ind., but to the whole people of God throughout this country. Therefore we publish it in full:

"Events in Selma, Alabama, have placed a heavy burden upon our consciences. These events include: (1) the systematic denial of the right to vote to Negroes in defiance of the Constitution and laws of the United States; (2) the violation of the constitutional right peaceably to assemble to petition the government for redress of grievances; (3) the brutal gassing and beating of persons engaged in such peaceable assembly; (4) the murder of a clergyman whose conscience called him to share in the campaign to win the Selma Negroes their right; and (5) the continuance of widespread practices of segregation and discrimination which, in effect, make Negroes second-class citizens.

"In our hearts is the solemn warning of the great preacher and poet, John Donne, that every death and every injustice involves us all. 'Send not,' he said, 'to ask for whom the bell tolls. It tolls for thee.' It is not merely the rights of Selma Negroes that are violated. It is not just a Boston clergyman who has been murdered. Something in every American and every Christian has been hammered into the dust.

"In our hearts, also, is the bitter knowledge that the guilt is not entirely on the heads of a few hoodlums and public officials in Alabama. Every person who has failed to work and speak for the fullness of human rights of all men is guilty, by omission, as an accessory to what has happened in Selma. . . . We admit our own share of this guilt.

"We urge our fellow citizens and fellow Christians of Plainfield and the area served by our churches to join with us in searching our own hearts and confess to God our guilt for every act of scorn, prejudice, segregation, or discrimination against any of God's children. We urge them to join us in prayer, not only

for forgiveness, but also for grace to amend our ways.

"As clergymen, we commit ourselves to a continuing concern with the problem of human rights. Our churches are open to people of all races. Our pastoral care is offered to all who seek it. Our prayers go out for all the oppressed, whether they live in Selma or Indiana, and we pray as ardently for all who have sinned against God and man by refusing to love their neighbor.

"As citizens and residents of Plainfield, we will work for a community in which all rights to housing and employment are offered without regard to race. To do less would be to involve ourselves in the continuing guilt of Selma and white racism in general.

"Finally, as Christians and American citizens, we call upon the President to act firmly and vigorously to end all racial discrimination and to use the full force of the federal authority to protect those who are struggling for human rights. We urge our representatives in Congress to support a militant federal program of this sort."

E. W. ANDREWS, rector, St. Mark's Episcopal Church

C. LUTHER BOSTROM, pastor, Hope United Presbyterian Church

CONLEY BOWMAN, pastor, First Baptist Church  
DONALD F. COAKLEY, rector, St. Susanna's Roman Catholic Church

MARLIN DAWSON, minister, Plainfield Friends Meeting

DONALD MCMAHAN, pastor, Plainfield Methodist Church

WARREN ROBBINS, pastor, Plainfield Christian Church

# Shock and Comfort

Before Abraham was," said Jesus, quoted in this Sunday's Gospel, "I am." Don't slide thoughtlessly over that passage because you have heard it before—it's a shocker, and not because the Divine is descending to pun-making. It shocked His hearers then, and it ought to bring both shock and comfort to us now—shock because we are so convinced that Christ ought to be kept right up to date, the *dernier cri*, or all is lost for the Christian cause—comfort because we who live in

the land of Now yearn most for roots, we who are buffeted by insecurity and change and the fear of what is to come need the knowledge that He who created the life we are trying to live well is from everlasting to everlasting.

The very relevance of Christ to the modern age depends upon the fact that He is not modern, but eternal; not either of a past age or this one, to become outmoded along with our space age technology and our passing philosophies. He is of no age, and therefore of all ages. When we speak of Him in the latest language we must be careful that we do not try to imprison Him in it. Before Abraham was, He is. After the future is past, He is.

# Letter from London

Connoisseurs of the noisier periods of Church history look back to 1927-8 as a vintage period. For it was then that the English Parliament rejected the Church of England's plea for permission to revise its own Prayer Book. There were those who were certain that a schism was unavoidable with the revisionists on one side and their opponents on the other.

Three and a half decades have elapsed and the Church of England is still (sadly say some, thank God say others) the same Church of England, a lively, disagreeing (but rarely disagreeable) family of individualists which breaks the heart of anyone trying to package it under a neat label.

But 1965 is not 1927. And there have been subtle changes in both England's Church and her Parliament. Those changes found expression when, with hardly a murmur, both Houses of Parliament recently gave the Church an "all clear" for some modest Prayer Book revision. Experimental forms of services are to be allowed during specified periods. Perhaps the Lords and the Commoners did not realize that they were, in the words of one commentator, approving "the most radical resolution the Church has taken since the Savoy Conference."

Being an activity of the English Parliament, of course, meant that no one could expect a *nem. con.*\* result. There was, for example, the Irish member, Captain L. P. S. Orr, who gloomily prognosticated chaos and the end "of common prayer as we know it" if Parliamentary control were relaxed and the bishops were allowed to give effect to their liturgical knowledge. No one seems to have told him that because England was stuck with a Book drawn up 300 years ago, the confusion of illicit, each-for-himself revision was inevitable—and obvious to anyone who ever worshiped in more than one church. Captain Orr's picture of the C. of E. broken up into hostile sects, as one church worshiped this way and one that, convinced few people.

So the measure was passed. And it is worth looking at some of the reasons why.

In the first place, Parliament had noted the impressive voting figures in the Church Assembly (bishops: 30 for, 0 against; clergy: 200 for, 1 against; laity: 203 for, 11 against). Such figures are but one of the signs that the High-Low dogfight of the '20s has had its energies sublimated into a reconciliation. It is now terribly old-fashioned in the C. of E. to be "High" or "Low." Yet the astonishing thing is that neither side feels it lost the engagement. Both sides won, because the basic truths that each enshrined have been honored.

Much of the credit for the acceptance of the measure must go to the gracious, firm, competent advocacy of the Archbishop of Canterbury. Back in the '20s, few had expected Parliament to reject the Church's wish. There had seemed little need for careful presentation. Dr. Ramsey proved he could learn from Church history and also proved that, having recognized a need, he was well able to cope with it.

Then again, many of our Parliamentarians have awakened to the fact that this is a new day. What suited the tongues of the culture of Restoration England has done its work and now needs updating.

And even if language and culture remained fly-in-amber, the enhanced liturgical knowledge of our days makes change necessary. From a casual acquaintance with some of our legislators I have been



pleasurably surprised to find how many made some real effort to find out what the argument was all about. Perhaps England is the only country where to be a good politician you need to know something about liturgies. But who would downgrade England on those grounds? See Numbers 11:29.

All in all, the occasion is certainly worth an asterisk. For while it is not disestablishment, it is certainly a move towards one of the demands of the disestablishmentarians, for it removes, though at present only temporarily, from the state the right to approve in advance every detail of the Church's worship.

One effect of the Vatican Council is that it has made all Roman Catholic pronouncements in this country more newsworthy. The English papers have recently been giving considerable play, for example, to the Roman Catholic Archbishop of Cardiff, Dr. John Murphy, whose Lent pastoral letter said, "As long as we are not together, as long as there are several Churches all claiming to be the Church of Christ, the seamless garment of Christ is torn into ribbons. The World Council of Churches, for example, is an insult to Christ. It is a confession of guilt. There can't be any such thing. If it exists for any useful purpose, it exists in order not to exist, in order to destroy itself, in order

to disappear into the one, true Church of Christ to which we unworthily belong."

Alongside that comes a quotation from Cardinal Heenan's Lent pastoral which says that there is much to cause discomfort in the Vatican Council. "Controversy is in the air and every man tends to become his own theologian. Startling opinions are freely expressed. But this proves what Catholics have always contended, that liberty exists in the Church. During a Council there are bound to be those, striving to be in the fashion of thought, who will cause scandal. But these fashions will soon pass. Next year, not the speeches and articles but the decisions of the Church will matter."

Alongside that comes Cardinal Heenan's statement on his recent return from Rome. "The Pope has requested that there should be an end to public discussions on contraception. We were also informed that it was not for us to make further public statements on the subject."

When ecumenical enthusiasts (and those who are non-enthusiasts too, for that matter) have their relaxed moments, one question which always comes up is: What are we going to do with all our buildings when we get together? Westminster Abbey confronting the noble Methodist Central Hall building across the road is always one of the examples. Which building is to be disposed of to some real estate developer? When their congregations become one, it is no longer necessary to have both.

The new church being jointly built by Anglicans and Methodists near Liverpool [L.C., March 14th] was one such example. Now comes another which is perhaps even more unexpected.

On March 12th there was a joint Anglican/Roman Catholic dedication in Brussels (Belgium) of an Anglican church which is attached to new cloisters for the neighboring building of the Carmelite Fathers. The Bishop of London, Dr. Robert Stopford, performed the Anglican part of the service. With him was the *Recteur Magnifique Emeritus* of Louvain (Monseigneur Van Waeyenbergh), acting as deputy for the Cardinal-Archbishop of Malines.

The enlargements of the Anglican church in Brussels and of the Carmelite priory have been made possible by the sale to an industrial company of land underneath both buildings, where an underground shopping arcade has now been constructed. The two buildings are also to be linked by a six-line telephone cable which will enable proceedings in one church or church hall to be relayed to the other.

One more item in this context: Plans have been drawn up for a chapel at London Airport which is to be shared by the Church of England, the Roman Catholics, and the free Churches.

\**Nemine contradicente*—nobody contradicting.

## BOOKS

Continued from page 5

here is a book filled with easy humor and even wise perception; with appropriate ribbing of congregations, committees, attitudes, and values. I might say that and then stop. But on lingering over the book I can't let it go with that. I must also say that the author poses (probably knowingly) a horrifying danger, and that every person who goes innocently to church ought to read his book. If enough folks read *How to Become a Bishop . . .* and pay attention, there may be many an empty pastorate before the year is out, and many a calculating young clergyman with a bruised posterior. In which case the title of this book might properly be changed to: "How to Recognize What Your Pastor Is Up To. . ."

ROBERT E. GARD

### Bone or Channel?

**Confirmation and Open Communion.** By **Albert J. DuBois.** American Church Union. Pp. 48. Paper, \$1.

**Admission to Holy Communion.** By **G. E. Duffield.** Marcham Manor Press. (Marcham, Abingdon, Berkshire, England.) Pp. 43. Paper, 3s.6d.

In almost all Christian Churches now, Holy Communion is being administered much more frequently than it used to be. All the major Christian bodies are now faced by the embarrassing question of whether the sacrament of Christ's Body is a channel of grace to draw Christians together, or a bone of contention which deepens divisions. Anyone who supposes that there is a simple or easy answer to this question, will do well to read *Confirmation and Open Communion*, by Albert J. DuBois, and *Admission to Holy Communion*, by G. E. Duffield.

Canon DuBois, executive director of the American Church Union, has written a clear and consistent tract. He argues for the strict maintaining of the traditional Anglican requirement that persons be confirmed by the bishop before admission to Holy Communion—except of course in emergencies, or in remote mission stations where no bishop is available, etc. He reminds us, quite properly, that Confirmation is not just a modern Anglican custom, but represents the widespread usage of the Church Catholic since the earliest centuries.

Mr. Duffield writes as a spokesman for the Evangelical Party in England. His historical survey skips from the New Testament to the Reformation, with only a few sentences referring to the intervening 15 centuries. In some respects, however, his view is similar to that of DuBois. Both authors cite with some approval the English Canons of 1604, which unequivocally excommunicated English Presbyterian dissenters. Duffield desires that the

Church of England align itself with the other large Protestant Churches, in opposition to the Roman and the Eastern Churches.

Neither author appears to be acquainted with the growing body of ecumenical literature devoted to the problem of Communion. Nor do they appear to be aware of the lively arguments for "Open Communion" now being put forward by certain Roman Catholic theologians.

H. BOONE PORTER, JR., D. Phil.

### By Day and Night, A Resting Place

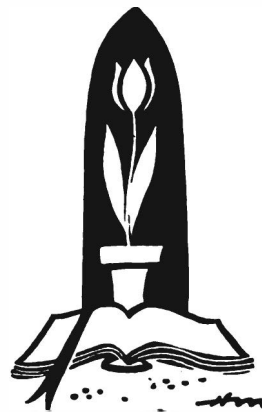
**The Unknown Worshipper.** By **James W. Kennedy.** Morehouse-Barlow. Pp. 202. \$4.

The history of one church in New York City, the Church of the Ascension on Fifth Avenue, is written in a pleasingly simple style by the then rector (early 1946), the Rev. James W. Kennedy. Its title is *The Unknown Worshipper*.

To anyone having any connection with the Ascension, either as parishioner or as passer-by, this must be a most welcome history of a beloved parish. To others it is a stimulating account of one parish's successful effort to remain "relevant" through the years, and effectively to cope with changing environment and conditions.

The Church of the Ascension was the first "free" church in New York, and the

first to remain open day and night, thus providing a spiritual resting-place of quiet and peace, for those lonely, tired, and un-



happy souls who wander the streets of our large cities.

The book is liberally illustrated and well indexed and is a very good example of what can be done in presenting the history of an active and forward-looking parish.

G. F. WHITE, D.D.

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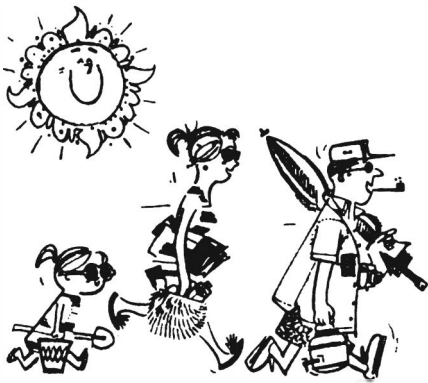
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## Clergy: Making Your Vacation Plans?

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*For details on rates, see page 22*

## NEWS

*Continued from page 11*

gious" and the "secular." "Religion that is interested only in religion is spiritual incest," Dr. Miller declared. "The proper function of religion is to discern the religious in the raw material of life—work, social relations, sexuality—and to articulate these in symbol and sacrament. . . . A healthy religion unites existence, an unhealthy one divides it."

"Religion is healthy if it provides us with a sufficiently rich and suggestive symbolic structure, not to explain life but to articulate its mysteries in such a way as to provide society with a common base of feeling and the individual with a vision of his most intimate and ineluctable experiences as a human being," Dr. Miller said. "In its rites, it should enable a man to remember the elusive dimensions and qualities of his being, and to recover them by liturgical action. It should keep men close to and open toward the powerful forces hidden in the psyche without rendering him subject to their naked threat, for this is the source of most of his vitality and sense of life. It should embrace both the rational and subconscious levels of the self, both the power of existence and the meaning of it. It should relate past with present, myth with reality, symbol with existence. It should unite, not divide."

Distortion of true religion was the theme thread that ran through much of the two-day meeting. Dr. Miller's viewpoint was underscored in another address, by Dr. Leo H. Bartemeier, medical director of the Seton Psychiatric Institute of Baltimore, who stated that "religion that promises peace of mind as the goal of religious life is using religion the wrong way." Addressing clergymen, Dr. Bartemeier suggested that they are healthy when they are mature enough to cope with their inner lives in order to reach out to others; free from anxiety so they are able to listen sympathetically to others; realistic enough to be free from delusions about omnipotence and omniscience; and free from obsessional ideas so that they will not try as priests to deal with psychopathology.

Perhaps one of the most severe distortions of religion arises from the legalistic and fundamentalistic teachings of the Church, in the opinion of one of the panelists, Dr. Klaus Thomas, director of the Berlin Suicide Clinic, who is now in the United States serving as staff psychiatrist at St. Elizabeth's Hospital in Washington. "Ecclesiogenic neuroses" arising from such dogmas have been the center of his attention as prime causes of suicide. "Of 3,000 persons classified as neurotic by the Berlin Clinic," he reported, "1,200, or 40%, suffered from ecclesiogenic neuroses." Deploring this kind of Church instruction, he suggested, in response to

questions, that perhaps it was time to establish a "theology of eroticism." After arched eyebrows had been lowered, he noted that the German connotation of eroticism was less riddled with sex than the American.

Pastors, priests, and rabbis in attendance at the stimulating sessions of the Academy were given new insights about their work in ministering to emotionally troubled parishioners. Dr. Dale Cameron, superintendent of St. Elizabeth's Hospital, told them to be alert to significant changes in patterns of behavior among their communicants and admonished them to be careful about making unsure judgments; to approach ill persons with warmth and understanding; to refer the person for observation through his family physician; to undertake counseling only if guilt is real, but to refer the parishioner to experts if the guilt seems to be imagined.

Discussants on the panel, "How To Deal With Guilt," included the Rev. Albert T. Mollegen, professor of New Testament Language and Literature, Virginia Theological Seminary, who suggested that he and his panelists really were talking about a "sense of guilt which is dealt with through the specific forgiveness of God—acceptance and repentance."

Speaking on another panel concerned with "Problems of Faith Healing," the Rev. Dale White, director of social health, of the General Board of the Methodist Church, suggested that the problem of faith healing hinged largely on answers to such problems as how to realize the healing potential among people in the Church without mobilizing the pathologies of faith healers and how to discover the effective use of Christian and Jewish symbolism in pastoral counseling. He suggested that the congregation is the primary instrument of healing—"the community of confident love does it."

The Academy conference on "Patterns of Healthy and Unhealthy Religious Behavior" got underway with a major address by Dr. Stanley F. Yolles, director of the National Institute of Mental Health. He predicted that 500-600 community health centers would be in existence throughout the United States by 1970. He cautioned his listeners to be aware of their respective responsible roles.

"When a religious person is suffering deep emotional consequences of real guilt, a good psychiatrist will send him to his clergyman. Chances are, he is seeking forgiveness, not psychoanalysis. Conversely, if the distress is brought about by an imagined guilt that has no basis in reality, a good clergyman will send him to a psychiatrist. . . .

"The clergy can well use psychiatric insights in pastoral care. And psychiatrists can be religious. . . . But when an amateur brand of psychiatry is adopted as a substitute for religion, or when clergy come to feel there is no difference between the two because both have similar goals, then the result . . . is neither religiously valid nor psychiatrically sound."

# ANGELS

Continued from page 2

his splendor, and humility is difficult for the sparrow."

He waved a silver wing toward the expanse of land and water held together in the windy dusk by chains of lights and bridges, jewelled, glittering fairyland against the darkened sky. "You must admit," he added, "they have some capacity for visions of magnificence."

"But underneath the surface gilt," Tubal reminded him, "such arrogance and misery and self-deceit; such inconstancy; such evil." He glowered at his inferior officer. "I trust you have this down in your report. It wouldn't do for us to give an ambiguous account to Gabrielli."

"I'll try to be accurate," saluted Beadle.

"Let's be off," said Bogle, hitching up his regalia. He soared magnificently through the plate glass window, and rose above the golden gate.

"I hope I'm sent back again some time," cried Beadle with a backward look. "I've come to enjoy the smell of their cooking. And the sound of their music."

"It's nothing like the music of the spheres," said Tubal over his shoulder. "Incompetent thumps and squeaks and whistles."

"But don't you think," argued Beadle, trying vainly to turn on more speed, "that though they may not have our ear for harmony, at times their raging songs are quite a transfiguration?"

"Their prayers are dull and selfish," complained Bogle-Bray, turning left across the oceans and heading for the craters of the moon.

"But they pray," puffed Jubal, into the upper winds. "There is a remnant."

"Mighty small," scoffed Tubal, swirling upward into a coppery light.

"Slow down a bit," wheezed Jubal plaintively. "This Lenten regalia is a bit cumbersome."

"You'd better change it before we appear to Gabrielli."

"I thought Gabrielli might like to see what they're wearing on the earth. Visual aid approach. He might be pleased to know they have some concern for penitence, and its symbols."

"Suit yourself," said Tubal grudgingly. "But he won't be misled. No doubt on hearing our report he'll give a trumpet blast." He let out wings and climbed precipitously. "Hurry along Beadle."

Beadle was losing space but didn't much care. He took out his cloud-plastic flute, as the earth below became lost in heaven-haze.

He didn't think there would be a trumpet blast, not the kind that Bogle expected. It wasn't the first time things on earth seemed to have gotten out of hand; it wouldn't be the last. There was a remnant, even a remnant with some knowledge of the joy. Beadle arched his angelform in an attitude of praise and

blew upon his flute. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . he shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. . . ." Beadle couldn't remember the heaven-tune, so he used earth music.

"After all," he thought to himself, "it won't hurt to introduce the Powers and Dominions to a bit of Handel."

He blew harder, and clutching his regalia about him sped after Tubal as fast

as he could, a dumpy, rather incongruous archangel practising an earthy Jubilate to play for Gabrielli.

FINIS



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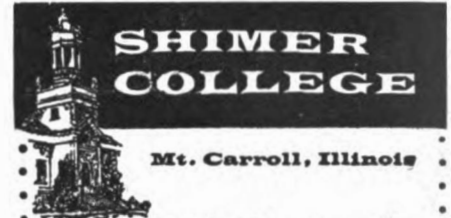
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Shimer College, Rm. 222  
Mount Carroll, Illinois

When writing to schools please tell them you saw their advertisement in

THE LIVING CHURCH

## LETTERS

Continued from page 4

do our separated brethren believe they are receiving or doing in the Holy Communion? We might ask a Baptist or a Mormon, just as a starter. We can't do things together unless we know *what* we are doing. Or can we?

In order to be a part of the "one, holy, Catholic, and apostolic Church," could Bishop Cadigan give a reason for a person not to remain an evangelical Protestant instead of becoming a communicant of the Episcopal Church?

MEL WALKER  
(businessman)

San Francisco, Calif.

### Attention, businessmen!

Bishop Conrad Gesner of South Dakota, speaking recently at the annual convention of the diocese of San Joaquin, told of the plight of thousands of Sioux Indians, communicants of the Episcopal Church, who have no work, and no prospect of work, on their reservations in South Dakota. Idle, on meager relief, theirs is a dejected and hopeless existence. Their land is, in the main, unsuitable for farming. Only a few have the means to raise cattle. Such work as they get, summertime casual labor, brings in at the most no more than \$600 a year, and for very many there is not even summer work.

On one reserve a small factory was started to make fish-books; hundreds of applicants were turned away, 30 were employed and have steady work. Surely there are in our Church some public-spirited Episcopal businessmen, with the initiative and enterprise to start some industry, however small, for our Sioux people, on or adjacent to their reserves? Put yourself in their shoes. Say to yourself, "Suppose this was *my* plight?"

We hear much about Mutual Responsibility and Interdependence, but MRI begins right here among our own people, brothers in Christ and members of our Church, who are in dire need of work. The finest help we can give anyone is a job, that they may



keep their self-respect, pay their way, find a sense of purpose in life. If any businessmen are interested will they please write at once to Bishop Gesner (address 200 W. 18th St., Sioux Falls, S. D.)?

(Rev.) HARRY LEIGH-PINK  
Vicar, St. Stephen's Church  
Stockton, Calif.

# PEOPLE and places

### Appointments Accepted

The Rev. Darrow L. Alona, former curate of Holy Trinity Church, Fitzroy, New Plymouth, N. Z., is on the staff of St. Paul's, Auckland, N. Z. Address: Box 6538.

The Rev. Thomas C. Barnes, former assistant at St. John's Church, McLean, Va., is rector of Church of the Ascension, Richmond, Va.

The Rev. Ralph A. Bridges, former rector of Church of the Holy Comforter, New Orleans, La., is institutional chaplain for the New Orleans area. He is serving as supply priest for his former cure until June 1. Address: Box 51344 (70150).

The Rev. Jonathan B. Coffey, former rector of All Angels' Church, Miami Springs, Fla., is rector of All Souls' Church, Miami Beach, Fla. Address: 4025 Pine Tree Dr. (33140).

The Rev. William H. C. Congdon, former curate at St. Mark's, Philadelphia, Pa., is vicar of St. Luke's, Chatham, N. Y., and associate to the rector at St. Paul's, Kinderhook, N. Y.

The Rev. John W. Kress, former chaplain at the University of Iowa, and assistant at Trinity Church, Iowa City, Ia., is assistant headmaster, dean of students and chaplain at St. Katherine's School, Davenport, Ia.

The Rev. Kenneth D. Perkins, former vicar of St. George's Church, Honolulu, Hawaii, is rector of the church, which is also known as the Pearl Harbor Memorial Church.

## CLASSIFIED

advertising in **The Living Church** gets results.

### BOOKS WANTED

PH.D. CANDIDATE needs set of Ante & Post Nicean Fathers—and other primary works in Church History. Will pay reasonable price plus shipping. Reply Box T-206.

### FOR RENT

COTTAGE, furnished. August, \$100. For clergy family. Equipped for five. St. Joseph's Island, Ont. Write: Rev. Victor Hoag, 117 Tangelo, Maitland, Fla.

TWO bedroom cottage. Northern Pennsylvania. Secluded. \$50.00 week, including utilities. For details, Rector, Christ Episcopal Church, Towanda, Pa.

### FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

### LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

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### POSITIONS OFFERED

DIRECTOR of unique ministry to blind persons carried on through a small staff and a large number of trained volunteers. Aim of program is to enable blind persons to be participants in the sighted community and make use of its health, rehabilitation, religious, social and cultural resources. Opportunity for creative person interested in training and guiding volunteers within a professionally recognized multi-function Church agency dedicated to an expansion of the ministry of the laity. Successful experience in working with volunteers necessary. A.C.S.W. desirable, some experience in a social agency and willingness to participate in an agency-wide research program essential. Good personnel policies. Apply The Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 225 S. Third Street, Philadelphia, Pa.

WANTED: HOUSEMOTHER for girls' school in the East next September. Reply Box J-216.\*

### POSITIONS WANTED

CANADIAN PRIEST will supply for July in Washington, D. C., vicinity for use of rectory and stipend. Reply Box R-214.\*

ORGANIST-CHOIRMASTER, eleven years at well-known eastern parish, desires change. Twenty-five years experience. Churchman. Desires Low Church position. Reply Box S-212.\*

ORGANIST-CHOIRMASTER, college professor, Ph.D., A.A.G.O., Churchman, experienced. Inquiries invited. Reply Box M-209.\*

PRIEST, 42, Prayer Book Catholic, experienced in Town and Country. Midwest preferred, but not essential. Reply Box H-215.\*

PRIEST, 43, available for vacation supply work July. Washington or New York preferred. Reply Box C-213.\*

PRIEST, supply June, July and/or August. Use of rectory. Reply: The Rev. Harold A. Durando, Saint Mary's School, Peekskill, New York.

### RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

### TOURS and PILGRIMAGES

ANGLICAN TOUR to England. A priest and professor are guides on this tour with unusual opportunities for the Churchman. Twenty-one days in Britain and Ireland departing May 27. All expenses for \$681.50 from New York. For a brochure and information contact St. Stephen's Church, 1002 Whitfield, Wichita, Kans.

TWO ECUMENICAL PILGRIMAGES — July: England-France; Italy. Catholic-Protestant leadership. Association for Christian Unity, Box 74, Bethlehem, Conn.

\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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The Rev. William R. Pickels, former curate of St. Martin's, Pompano Beach, Fla., is vicar of St. John's, Belle Glade, and priest in charge of Holy Nativity, Pahokee, Fla. Address: Box 444, Belle Glade.

The Rev. Paul L. Thompson, former rector of St. Francis', Tampa, Fla., has entered the novitiate of the Order of the Holy Cross, West Park, N. Y.

The Rev. Henry H. Wilson, former curate of St. Christopher's Church, Frankfurt, Germany, is rector of Church of St. Augustine of Canterbury, Wiesbaden, Germany. Address: Frankfurter Str. 3, Wiesbaden.

### New Addresses

The Rev. Harold L. Batchelor, Box 130, North Miami Beach, Fla. 33160.

The Rev. R. Scott Cochrane, 1355 E. 32d St., Oakland, Calif.

The Rev. John C. Davis, 2300 Beacon Hill Rd., Groveton, Alexandria, Va. 22306.

The Rev. Thomas T. Diggs, 141 Naragansett Ave., Newport, R. I. 02840.

The Rev. James Boyd Jones, 55 Fairway, Daly City, Calif.

The Rev. Douglas H. Loweth, 1816 Barbee St., McLean, Va. 22101.

The Rev. Edward H. Manning, 3329 Wilson St., Hollywood, Fla.

The Rev. Robert A. Reister, Box 807, Dunedin, Fla. 33528.

### Episcopal Church Annual Corrections

On page 329, under statistics: The convention of the diocese of South Florida will meet in the Cathedral Church of St. Luke, Orlando, May 10-12.

### Births

The Rev. Scott N. Jones and Mrs. Jones announce the birth of their second child, Douglas Edward, on February 4. Fr. Jones is Episcopal chaplain at Northwestern University, Evanston, Ill.

The Rev. Dennis A. Tippett and Mrs. Tippett, of St. Andrew's Church, Rapid City, S. D., announce the birth of their second child, Katherine Marie, on January 24.

The Rev. Paul Tracy and Mrs. Tracy, of the Church of the Redeemer, Salmon, Idaho, announce the birth of their son, Richard Royal Charles, on February 1.

### Ordinations

#### Priests

Los Angeles—On March 11, the Rev. Arthur R. Bartlett, director, Seaman's Center, San Pedro, and assistant, St. Peter's, San Diego, address, Seaman's Center, 101 W. 11th St.; the Rev. William E. Brooks, Jr., chaplain to juveniles, Episcopal Community Service Center, San Diego, address, 555-19th St.; the Rev. Terry E. Lynberg, assistant, All Saints', Pasadena; the Rev. William Nyback, curate, St. Luke's, Long Beach; the Rev. Joseph M. Reeves, priest in charge, Holy Comforter, Los Angeles, address, 10216 S. Denker Ave.; the Rev. Roger F. Rose, assistant, South Los Angeles project, St. Martin's, Compton, address, 132d and Wilmington Ave.; the Rev. Sidney H. Shears, curate, Our Saviour, San Gabriel, the Rev. Gary W. Sitton, curate, Grace Church, Glendora, Calif., as of April 1; the Rev. Robert N. Stanley, curate, St. Michael and All Angels', Studio City; the Rev. James C. Thompson, vicar, St. George's Church, Riverside; the Rev. Patrick A. Tomter, curate, St. Mark's, Altadena; the Rev. S. Mortimer Ward IV, curate, St. Mary's, Laguna Beach.

Southern Virginia—On December 19, the Rev. Calvin Cabell Tennis, curate, St. John's, Portsmouth, Va., address, 247 Douglas Ave. (23707).

#### Deacons

Long Island—On February 27, Blanchard Cain, assigned to the bishop's office, address, 65 Fourth St., Garden City, N. Y. 11530; Leo Malania, assigned to the bishop's office; Pasquale Michele Rensull, assigned to St. Joseph's Church, Queens Village, N. Y., address, 99-10 217th Lane (11429).

Southern Virginia—Kenneth R. Townsend, deacon in charge, Calvary, Dinwiddie; Good Shepherd, McKenney; and Sapony, Goodwynsville, address, Dinwiddie, Va. 23841.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Thomas Jerome Buzzi, perpetual deacon of Trinity Church, Arkansas City, Kan., died February 28th, in the Kansas University Medical Center, after a short illness. He was 65.

Mr. Buzzi was ordained to the diaconate in Trinity Church in 1954. He had served Trinity Church as a lay reader, and as a vestryman, and had been superintendent of the Church school for more than 15 years before his ordination.

He is survived by his wife, Mary.

E. V. McCright, the diocese of Dallas' layman of the year in 1964 and member of the Church of the Incarnation, Dallas, died February 19th in Dallas. He was 71.

Mr. McCright was born in Abilene, Texas. He attended high school in Big Spring, Texas, and received his engineering degree from Washington University in St. Louis, in 1909. Mr. McCright was builder, engineer, and real estate developer and investor, who had engineered and developed buildings and sections in Texas, Louisiana, and Oklahoma cities. He was president of the Episcopal Fund in the diocese.

He is survived by a son, Durwood McCright, of Big Spring; a daughter, Mrs. Jean McCright Potts, of Dallas; a half-brother, W. C. McCright, of Fort Worth, Texas; a half-sister, Mrs. Judson Post, of Dallas; three grandchildren; and one great-grandchild.

## GO TO CHURCH DURING LENT

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

### CHICKASAW (MOBILE), ALA.

ST. MICHAEL'S 300 Grant St.  
 (Just off U. S. 43 N, 4 mi from downtown Mobile)  
 Sun HC 7, 9 with Ser

### PHOENIX, ARIZ.

CHRIST CHURCH OF THE ASCENSION  
 5100 N. 40th St. (Temporary quarters)  
 Rev. Canon George McNeill Ray, r  
 Sun HC 8, MP 9:30, 11; Ch S 9:30;  
 Nursery 9:30-12:30; Thurs HC & Healing 10

### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.  
 Rev. R. Worster; Rev. H. Weitzel  
 Sun Masses 7, 9 (Sat), 11; Daily 7, 9; C Sat 5-6

### SAN FRANCISCO, CALIF.

ADVENT 261 Fall St. near Civic Center  
 Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
 Fri & Sat 9; Sat 4:30-6

### NORWALK, CONN.

ST. PAUL'S ON THE GREEN  
 Rev. F. L. Drake, r; Rev. A. E. Moorhouse; Rev.  
 R. I. Walkden  
 Sun 8, 9:15, 11; Daily as posted; C Sat 12:15

### WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
 Sun Masses 8, 9, 11:15, Sat Ev & B 8; Mass daily  
 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
 12; MP 6:45, EP 6; C Sat 4-7

### ROCK CREEK PARISH Rock Creek Church Rd.

Rev. E. Pinkney Wroth, Jr., r  
 Sun 8, 9:30 (Ch S), 11; Wed 11

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
 Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
 Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
 4:30-5:30, 6:30-7:30

### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
 Rev. John G. Shirley, r  
 Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

### FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive  
 Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
 HD 9; C Fri & Sat 5-5:25

### INTERCESSION

Rev. Bruce E. Whitehead 501 N.W. 17th St.  
 HC 7:30; HC or MP 10; EP 7:30

### ST. MARK'S

1750 E. Oakland Park Blvd.  
 Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &  
 HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

### ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson  
 Very Rev. Francis Campbell Gray, dean  
 Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,  
 Fri & HD 10; C Sat 5

*Continued on next page*



**Key**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days, HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOM, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

# GO TO CHURCH DURING LENT

Continued from previous page

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.;  
Rev. George P. Huntington  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## LOUISVILLE, KY.

**GRACE** (a bulwark of the Faith)  
Rev. John S. Letherman, r 3319 Bardstown Rd.  
Sun Masses 8 (Low), 10 (Sung); Daily as scheduled

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High  
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## ST. JOHN THE EVANGELIST; THE COWLEY FATHERS

35 Bowdoin St., Beacon Hill  
Sun 8, 9:20, 11 (Sol); 4 EP & B; Daily 7:30  
Extra Mass Wed & HD 12:10; C Sat 3-5; 7:30-9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. S. B. Shank, Jr., c  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,  
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
EP daily 5:30

## SUMMIT, N. J.

**CALVARY** Woodland & DeForest  
Sun HC 8, Family Service 9:15 (HC 3S), MP 11  
(HC 1S) EP 5:30; HC Tues 9:30, Thurs 7, Fri 12

## WARETOWN, N. J.

**ST. STEPHEN'S**  
Sun Masses 8, 10; MP & Ser 10 (2d & 4th Sun);  
Weekday Masses Wed & Fri 9; C Sat 7-8

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c  
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05,  
Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8;  
EP Mon-Fri 5:30; Organ Recital Tues 12:05

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer

## NEW YORK, N. Y. (Cont'd.)

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex  
Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN** 46th St. between 6th and 7th Avenues  
Rev. Donald L. Garfield, r;  
Sisters of the Holy Nativity  
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 8;  
Daily Mass 7, 8, Wed 9:30, Mon thru Fri (Lent)  
12:10; Daily Ev 6; C Fri 12:40-1, 5-6, Sat 2-3, 5-6,  
7:30-8:30, Sun 8:40-9

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight

## THE PARISH OF TRINITY CHURCH

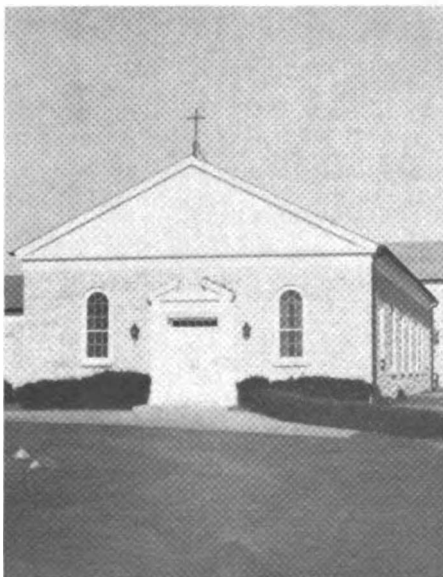
Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30

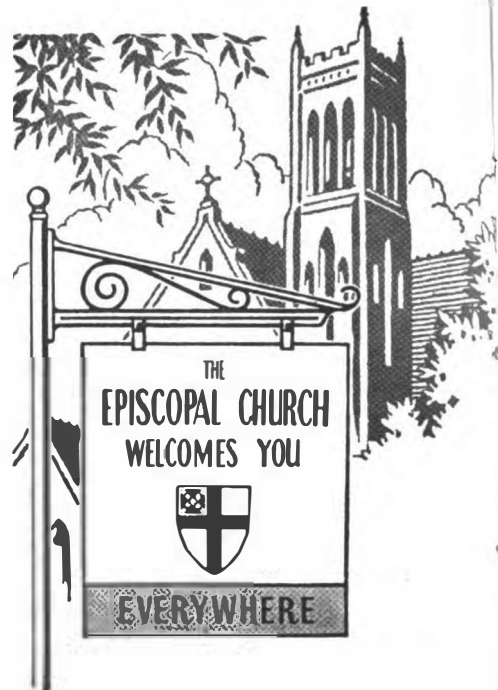
**CHAPEL OF THE INTERCESSION** Broadway & 155th St.  
Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
Tues 8, Wed 10, Thurs 7; Int noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
& by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn  
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat  
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low  
Mass



GRACE CHURCH  
LOUISVILLE, KENTUCKY



**NEW YORK, N. Y. (Cont'd.)**  
**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 S. 13th St.  
Sun HC 9, Ch S 10; HC 1st & 3d Sun 11; MP & Ser  
2d & 4th Sun 11; Daily Prayer 12; Tues Healing  
Service 12:10; Wed HC 12:10

**St. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,  
Sat 12-1

## NORTH AUGUSTA, S. C.

**ST. BARTHOLOMEW'S** 471 W. Mortintown Rd.  
Rev. David C. Streett, r  
Sun HC 8, 10; Wed HC 7; HD 9:30, 7

## ORANGEBURG, S. C.

**ST. PAUL'S** 186 Watson St.  
Rev. Fr. R. F. Taylor, p-in-c, chap. Epis. students  
State College & Claflin U, Box 1748, State College  
Sun Mass (Sung) 8:45; Cant. Clubs, E.Y.C. 4;  
Weekdays: Wed 7:15 Ev, Devotions, etc. Epis.  
Churchmen, Instruction classes, various Sundays at  
the Episcopal Center.

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &  
HC 6:45 (ex Thurs 6:15), EP 6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby, r  
Sun 7:30, 9 H Eu, 11 Mat & H Eu

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL** 23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Jack C. White, Rev. Frederick McDonald, canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams; Rev. Kent H. Pinneo  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

## ST. THOMAS, VIRGIN ISLANDS

**ALL SAINTS'**  
Rev. Raymond Abbitt, r; Rev. Seymour Clarke,  
asst.; Rev. Steven See, asst.  
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses  
daily 6:30; C Sat 4-6